

# THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Office: 207 So. Beckley St., Phone 6-6888

## All of Grace

GOD JUSTIFIETH THE UNGODLY

By Charles Haddon Spurgeon

Listen to a little sermon. You will find the text in the Epistle to the Romans, in the fourth chapter and the fifth verse:

*"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."*

I call your attention to those words, "Him that justifieth the ungodly." They seem to me to be very wonderful words.

Are you not surprised that there should be such an expression as that in the Bible, "That justifieth the ungodly"? I have heard that men that hate the doctrines of the cross bring it as a charge against God, that he saves wicked men and receives to himself the vilest of the vile. See how this scripture accepts the charge, and plainly states it! By the mouth of his servant Paul, by the inspiration of the Holy Ghost, he takes to himself the title of "Him that justifieth the ungodly." He makes those just who are unjust, forgives those who deserve to be punished, and favors those who deserve no favor. You thought, did you not, that salvation was for the good? that God's grace was for the pure and holy who are free from sin? It has fallen into your mind that, if you were excellent, then God would reward you; and you have thought that because you are not worthy, therefore there could be no way of your enjoying his favor. You must be somewhat surprised to read a text like this: "Him that justifieth the ungodly." I do not wonder that you are surprised; for with all my familiarity with the great grace of God, I never cease to wonder at it. It does sound surprising, does it not, that it should be possible for a holy God to justify an unholy man? We, according to the natural legality of our hearts, are always talking about our own goodness and our own worthiness, and we stubbornly stand to it that there must be somewhat in us in order to win the notice of God. Now, God, who sees through all deceptions, knows that there is no goodness whatever in us. He says that "there is none righteous, no not one." He knows that "all our righteousnesses are as filthy rags;" and, therefore, the Lord Jesus did not come into the world to look after goodness and righteousness among men, but to bring goodness and righteousness with Him, and to bestow them upon persons who have none of them. He comes, not because we are just, but to make us so: He justifieth the ungodly.

When a counsellor comes into court, if he is an honest man, he desires to plead the case of an innocent person and justify him before the court from the things which are false laid to his charge. It should be the barrister's object to justify the innocent person, and he should not attempt to screen the guilty party. It lies not in man's right nor in man's power truly to justify the guilty. This is a miracle reserved for the Lord alone. God, the infinitely just Sovereign, knows that there is not a just man upon earth that doeth good and sinneth not, and therefore, in the infinite sovereignty of His divine nature and in the splendor of His ineffable love, He undertakes the task, not so much of justifying the just as of justifying the ungodly. God has devised ways and means of making the ungodly man to stand justly accepted before Him: He has set up a system by

which with perfect justice He can treat the guilty as if He had been all his life free from offence, yea, can treat him as if he were wholly free from sin. He justifieth the ungodly.

Jesus Christ came into the world to save sinners. It is a very surprising thing — a thing to be marvelled at most of all by those who enjoy it. It know that it is to me even to this day the greatest wonder that I ever heard of, that God should ever justify me. I feel myself to be a lump of unworthiness, a mass of corruption, and a heap of sin, apart from His almighty love. I know by a full assurance that I am justified by faith which is in Christ Jesus, and treated as

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## Pastor John R. Rice Home for All Services Sunday, May 21st

BY VIOLA WALDEN

Pastor John R. Rice will be home, God willing, for all services next Sunday, May 21. He will speak on radio WRR, 7:30 a.m., Sunday. He hopes to have large attendance at his Bible Class at 9:30. At 11:00 a.m. and at 7:45 p.m. the pastor will be preaching and we urge every member to be present, and especially let us pray for souls to be saved. Bring unsaved friends and help get them saved.

In the absence of the pastor, who has been in revival services in Lincoln, Nebraska, Rev. Joe B. Rice, the assistant pastor, has filled the pulpit. Last Sunday five came forward in the morning service, and Sunday night four were baptized.

## Saturday, the Jewish Sabbath, Was Ceremonial Law, Never Commanded For New Testament Christians

BY JOHN R. RICE

The fourth of the ten commandments in Exodus 20:8-11 is as follows:

*"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."*

Generally it has been held that this commandment applies to the New Testament Christians. Without any discussion, Christian people for centuries have preached and believed that Sabbath keeping was enjoined upon us.

However, we have applied the commandment to Sunday, the first day of the week instead of Saturday the seventh day. The scripture plainly says, "Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God." It is clear that the Sabbath of the ten commandments is Saturday, the seventh day of the week. Yet for generations people have been speaking of Sunday, the first day of the week, as "the Christian Sabbath." Sunday School has been called "the Sabbath School."

If asked to explain why they observe Sunday as a Sabbath instead of Saturday as commanded in the ten commandments, most preachers and Bible teachers simply say that when Jesus rose from the dead the Sabbath was changed from Saturday to Sunday. Since Christ rose upon the first day of the week, they say, therefore the Apostles and other New Testament Christians changed the Sabbath day from Saturday to Sunday.

However, there is no record in the New Testament of the Sabbath being changed from Saturday to Sunday. Acts 20:7 tells how the Christians at Troas met upon the first day of the week to break bread. In First Corinthians 16:2 Paul commanded Christians to lay by them in store money for the collection for the poor saints at Jerusalem. But neither of those scriptures nor any other commands that New Testament Christians were to observe Sunday as a Sabbath. There is no Bible evidence for the saying that the Sabbath was changed from Saturday to Sunday by the Apostles or by Jesus after His resurrection. In this matter we have followed the example of Roman Catholics. The Roman Catholic Church calls Sunday the Sabbath. That church claims the right to speak with authority, without basing their teachings on scripture. As they attempt to transfer the priesthood of the Old Testament Jewish worship into New Testament churches and transfer the water of cleansing from Jewish ceremonial law making it "Holy Water" in Catholic Churches, and the sprinkling of babies to take the place of circumcision of the Jewish ceremonial law, just so they have tried to transfer the Jewish Sabbath which was on Saturday into New Testament practice, changing the day to Sunday.

BUT SUNDAY IS NOT THE SABBATH. THE BIBLE NEVER ONCE SPEAKS OF IT AS A SABBATH. THE BIBLE DOES

NOT COMMAND CHRISTIANS TO KEEP SUNDAY AS A SABBATH. IN FACT THE NEW TESTAMENT DOES NOT COMMAND CHRISTIANS TO KEEP ANY SABBATH WHATSOEVER! THE SABBATH WAS FOR JEWS UNDER CEREMONIAL LAW. IT WAS FOR NO ONE ELSE. IT WAS A SPECIAL COVENANT AND SIGN BETWEEN GOD AND THE JEWS.

To be sure New Testament Christians do well to meet on the first day of the week for worship and service to God. New Testament Christians did, as indicated in Acts 20:7 and First Corinthians 16:2. It is called the Lord's Day (Rev. 1:10). But the Lord's Day is not the Sabbath day. It is used primarily as a day of praise and service and not as a day of rest. Its observance is voluntary and not commanded at all in the Bible. Our Lord's Day is grace, pure and simple, and not law. We should encourage Christians everywhere to make much of the Lord's Day as a day of special privilege and blessing and worship and praise. But never call the Lord's day the Sabbath. Sunday is not the Sabbath and never was. Do not think of it as the Sabbath.

### Sabbath Was Ceremonial Law; Not Moral Law

People generally are more familiar with the ten commandments than with other parts of the Mosaic law. For so long Christians have been taught the ten commandments that they feel the ten commandments are moral law while other parts of the Mosaic law are ceremonial. That is not true. Many, many times in the Mosaic law there are plain commandments on moral questions, commandments which are as fitted for Gentiles as for Jews, and as binding in spirit upon Christians in the United States as they were upon Jesus in the land of Canaan. Likewise the Sabbath part of the ten commandments is ceremonial and not moral law as we will plainly show.

Seventh Day Adventists claim that the Ten Commandments are the law of God and that the rest of the law was Mosaic law. They make a false distinction, trying to make the Sabbath commandment binding upon Christians without making circumcision and other ceremonial laws binding upon us.

Seventh Day Adventists confuse terms when they speak of the ceremonial law as Mosaic and the Ten Commandments as the "Law of God." The Bible never makes that distinction. Sometimes the whole first five books of the Bible are called the Mosaic law. But other times the Ten Commandments are called the Mosaic law. Get this carefully, since it is very important. Hebrews 10:28 says, "He that despised Moses' law died without mercy under two or three witnesses." Now check the scriptures and you will see that no Jew was ever stoned except for breaking some of the Ten Commandments. Any sin worthy of death would come under the Ten Commandments and so this scripture calls these Ten Commandments "Moses' Law." The law of God and the law of Moses was the same. Those who say that God's law is the moral law and the Mosaic law was ceremonial law are absolutely wrong. God's law was given by Moses and all the Mosaic law was

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## Saturday, the Jewish Sabbath

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God's law. The Ten Commandments are only a part of the law, a summing up of the law, both the moral law and the ceremonial law.

### I. The Sabbath Was Ceremonial Law and for Jews Only Because It Was Not Known Before Mount Sinai

Adam never heard of it. Enoch, Noah, Abraham, Isaac, and Jacob all lived and died without ever once keeping the Sabbath. The Sabbath is not even mentioned in connection with the stories of their lives. They were never commanded to keep the Sabbath and did not keep it. The proof of this is in Nehemiah 9:14 where we are plainly told that on Mt. Sinai God made known His Holy Sabbath.

"And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant."

Notice also that all these laws, including the Sabbath, were made known "by the hand of Moses, thy servant." The Sabbath then was first made known to mankind at Mt. Sinai. Up to that time no living person had ever heard of it. God had, in his own mind, sanctified the seventh day at the close of creation (Gen. 2:3), but this wasn't made known to man till Mt. Sinai, and that verse in Genesis 2:3 wasn't written by Moses until after that. Before Mt. Sinai, the moral law was in effect but the Sabbath law was not. For instance, when Cain killed Abel, it was murder and God put a curse on Cain for it. And that isn't all; Cain knew he had sinned and tried to lie out of it saying, "Am I my brother's keeper?" The Sabbath, never known before Sinai, could not be moral law binding on the whole race.

### II. The Sabbath Is Ceremonial Law Because It Was Commanded As A Special Covenant Between God and Israel

That is what the Lord plainly said in Exodus 31:12-17, which is as follows:

"12. And the Lord spake unto Moses, saying, Speak thou also unto the CHILDREN OF ISRAEL, saying,

"13. Verily my sabbaths ye shall keep; for it is a sign between me and YOU throughout YOUR generations; that ye may know that I am the Lord that doth sanctify YOU.

"14. Ye shall keep the sabbath therefore; for it is holy unto YOU: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

"15. Six days may work be

done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death.

"16. Wherefore the CHILDREN OF ISRAEL shall keep the sabbath, to observe the sabbath throughout THEIR generations, for a perpetual covenant.

"17. It is a sign between me and the CHILDREN OF ISRAEL for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

A careful study of that passage shows beyond any possible doubt that the Sabbath was a sign between God and the nation, Israel. He set them apart or sanctified them as a chosen nation, separate from the Gentile races, and gave the Sabbath as a sign.

Notice in the above scripture, verse fourteen, this statement about the Sabbath: "Whosoever doeth any work therein, that soul shall be cut off from among his people." What is the penalty of Sabbath breaking? It was to be death, yes but that was to be a means of separating him from the Jews as a chosen people. Repeatedly about ceremonial law Jews are warned that they should be cut off from the covenant given Israel if they broke these laws. The Jews were sanctified or set apart as a separate chosen nation and were given ceremonial laws as a sign of this. Circumcision was such a sign, and the Sabbath was such a sign also.

The same thing is expressly stated again in Ezekiel 20:12 which says:

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that doth sanctify them."

Now ceremonial laws may be commanded to one group of people and not commanded to others, but the moral law is for all alike. The law against murder is certainly true for everybody, but the law commanding circumcision is only for the Jews. Therefore, it is ceremonial law. Likewise the law that Jews should keep the Sabbath is a ceremonial law because it is expressly given as a sign between God and Jews to set them apart from others. Any command that is restricted to a particular group of people and is not given to others is thereby proven to be a ceremonial law.

The Ten Commandments are given in two places in the Mosaic law, once in Exodus, chapter 20, and again in Deuteronomy, chapter 5. And here in Deuteronomy 5:15, following the commandment to keep the Sabbath are these plain words which show that it was a ceremonial law commanded for Jews only:

"And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the LORD thy God commanded thee to keep the sabbath day."

Notice that God says that since He had brought the children of Israel out of Egypt "therefore the Lord, thy God, commandeth thee to keep the Sabbath day." It is clear here, as elsewhere that there was a special meaning in the Sabbath for Jews. In the midst of the Ten Commandments God selected the commandment about the Sabbath and plainly stated that it was for Jews because He had brought them out of the land of Egypt setting them apart as a chosen nation in Canaan. The Sabbath is ceremonial law because it was commanded as a special covenant between God and Israel.

### III. The Jewish Sabbath Is Ceremonial Law Because It Is Not Written In the Heart and Moral Law Is Always Written in the Heart and Conscience

Romans 2:14, 15, shows that Gentiles have the moral law of God written in their hearts or consciences and that God will hold Gentiles accountable for that moral law even when they do not have a Bible. That scripture says, "For when the Gentiles, which have not the law, do by nature the things

contained in the law, these, having not the law, are a law unto themselves; Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Heathen savages in Africa who never saw a Bible know that it is wrong to steal and to kill or to lie or to commit adultery. God has given savages a conscience and that conscience has been enlightened by the Spirit of God regarding moral law. But God does not enlighten the conscience about Ceremonial Law. For instance, no savage in Africa who never saw a Bible would instinctively know that it is all right to eat beef and wrong to eat pork. He could not know unless he was taught that it was all right to eat fish with scales but not right to eat catfish which have no scales. When God prohibited Jews from eating pork or catfish, it was a ceremonial law and that ceremonial law is not written in the heart. A heathen savage could not feel any responsibility to circumcize his baby boy if he had not been taught to do that by others or by the Bible. Circumcision being a part of the ceremonial law is not written in the heart and conscience of men by the Holy Spirit. Just so, we know that the Sabbath is a ceremonial law. Surely a heathen savage would not instinctively know that it was right to work on certain days and on the Sabbath it would be wrong to work. That is not written in the heart. For instance, even a devoted Jew or Seventh Day Adventist, if he, through a period of unconsciousness, lost track of the days of the week and had no way of finding out from other men, could not instinctively know which day was the Sabbath, the Jewish day of rest. He would have to find out from other people or records since that Ceremonial Law is not written in the heart.

### IV. The Sabbath Is Certainly Ceremonial Law and Applied to Jews Only Because the Enforcement Of It Was Possible Only to Jews In Palestine Under the Theocracy or Personal Rule of God

1. The death penalty was commanded for all who broke the Sabbath. Exodus 35:2 plainly commands this, "Six days shall work be done but on the seventh day there shall be a holy-day, a sabbath of rest to the Lord; WHOSOEVER DOETH WORK THEREIN SHALL BE PUT TO DEATH." The most ardent Seventh Day Adventist now does not ask that the government put Sabbath breakers to death and they do not attempt to put to death even members of their own congregations who fail in this matter. This command, that people be put to death for failure in religion, would not be in order except in a country where God ruled in person as he did in Israel during the theocracy in Palestine.

2. To really observe the Sabbath there must be no fires in the houses whatsoever on the Sabbath day. Exodus 35:3 plainly commands: "Ye shall kindle no fire throughout your habitations upon the sabbath day." That command was given to Israel only, and it is obvious that others do not observe it. In cold countries it would be a terrible hardship to have no fire in the houses throughout the day, but Palestine is not a cold country. And any Seventh Day Adventist who has a fire in his home either for heat or for cooking or heating water on Saturday then violates the plain law regarding the Sabbath and he does not keep the Sabbath, however much he may pretend to do so. God gave the Sabbath to Israel under the theocracy in Palestine and it was issued to them and not to others from whom it was not commanded. If Seventh Day Adventists should ever take seriously their claim that the Sabbath is binding on Christians today and start out killing everybody who broke the Sabbath by having a fire in the house on Saturday, it would bring an end to their foolish and unscriptural teaching.

3. If one goes west around the world, returning to the starting point, he gains an entire day. When ships cross the international date line, arbitrarily set by men (not by God) in the Pacific ocean, they either jump ahead, skipping one day of the week or they go

back over the same day the second time to keep step with the rest of the world. So if a Jew or a Seventh Day Adventist really works six days and then rested the seventh, then when he went around the world once he would have a different Sabbath from other Jews and Seventh Day Adventists. Clearly when God says that he gave the Sabbath as a sign to the Jews in mark of their separation, we see how fitting it is. The Sabbath fits Jews in Palestine under the theocracy and wasn't given to Christians and not meant for Christians around the world in this age.

### V. The Proof That the Jew's Sabbath Was Ceremonial Law and Not Intended for New Testament Christians Is This Remarkable Fact: Not Once In the Entire New Testament Is Any Christian Ever Commanded to Keep the Sabbath

All the moral law is repeated again and again in one form or another. Christians are commanded not to kill, not to steal, not to lie, not to covet, not to be adulterers, to honor fathers and mothers, but never once in the New Testament are we commanded to observe the Sabbath!

This is a startling truth. The question of the Sabbath came up again and again in the personal ministry of Christ as recorded in the four gospels, Matthew, Mark, Luke and John. The Jews later rebuked Jesus for healing on the Sabbath day. They rebuked His disciples for rubbing out handfuls of wheat and eating it on the Sabbath day. Jesus discussed the matter many times and never one time did He command that we keep the Sabbath. If He had intended for us to keep the Jew's Sabbath, surely He would have said so, but He didn't say so.

In the book of Acts we find the missionary journeys of Paul. Paul went to many lands and yet never once did he command the new converts to keep the Sabbath. The question of whether or not the new converts must keep the ceremonial law came up repeatedly and finally a counsel was called at Jerusalem and recorded in the fifteenth chapter of Acts. The question was thrashed out by the Apostles and it was fully decided that the new converts need not keep the ceremonial law and need not be circumcized, neither then nor later was it decided or ordered that Christians should keep the Sabbath.

In the Epistles of Paul and Peter and James and John every kind of duty is mentioned again and again and every kind of sin. Christians are commanded not to lie, not to steal, not to kill, not to take God's name in vain, not to commit adultery or fornication, not to be guilty of idolatry, to honor fathers and mothers. Every one of the Ten Commandments is repeated in definite words, except the command about the Sabbath. Not once in the New Testament is there a single command to keep the Sabbath. In all the lists of sins, not once is Sabbath breaking mentioned in the New Testament.

Likewise we are not commanded in the New Testament to be circumcized, not commanded to abstain from pork. The New Testament does not give Christians commandments to keep the Ceremonial Law. Therefore, the Sabbath is not commanded to Christians but is a part of the Ceremonial Law, was nailed to the cross, as we are told in Colossians 2:14-17, where the Sabbath is particularly mentioned with other Ceremonial Laws.

### VI. We Know That the Sabbath Is Ceremonial Law Because God Plainly Tells Us So In Colossians 2:16, 17

Colossians 2:16, 17, says, "Let no man therefore judge you in meat, or in drink, or in respect of any holyday, or of the new moon, or of the sabbath days; Which are a shadow of things to come; but the body is of Christ."

God says of these Ceremonial Laws, including that of the Sabbath, that they "are a shadow," that is, a type or ceremonial with a spiritual meaning but that Christ is the body which is foreshadowed by these Ceremonial Laws. We are explicitly commanded here not to be judged or not be held accountable for these ceremonial laws concerning meat, drink, holyday, new moon, or sabbath. Be sure to note

that God here speaks of "the Sabbath" and the word "days" is not in the original Greek, as you can tell because it is printed in italics in your Bible. The Sabbath, as part of the Ceremonial Laws is simply a shadow that was fulfilled when Christ came and died. Who, then, could possibly doubt that the Jewish Sabbath was for Jews only and was Ceremonial Law?

The book of Galatians was practically written by the Apostle Paul to warn the Galatian Christians against depending on keeping the law for salvation. And one of the things that grieved Paul particularly was that these Christians were still trying to keep the days and months and times and years of the Mosaic ceremonial law. In Galatians 4:9-11, he says:

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years."

These Galatian Christians were trying to observe these special days of the Old Testament, that is, the Sabbath days, once every week. They observed months, that is, the special ceremonies of the new moon each month. They observed times, that is, the annual feast periods of the Old Testament including, I suppose, the Passover and Feast of Unleavened Bread, the Feast of Tabernacles and the Feast of Pentecost. They observed years, that is, every seventh year was a Sabbath year and the land must rest according to Jewish ceremonial law. (The Sabbath year and the Sabbath day must properly go together. If one is binding, so is the other as you see from Leviticus 25:1-6). But Paul feared that he had "bestowed labour in vain" upon these Christians at Galatia who did not realize that the cross of Christ was the end of the ceremonial law and still tried to observe the Old Testament Sabbath!

The New Testament plainly teaches that we are not to observe nor be held accountable for the Jewish Sabbath which is ceremonial law.

### The Ceremonial Meaning of the Sabbath and That of the Lord's Day Contrasted

The ceremonial law was law given with a symbolical meaning. For instance circumcision was a symbol meaning that a Jew was a marked man separate from the Gentile world. Circumcision was simply a type of conversion. Jews were not converted when they were circumcized but the spiritual meaning to a thoughtful and spiritually minded Jew was that each Jew should have a changed heart and be essentially different from the heathen men about him. In Deuteronomy 30 we are told how the Jews will be regathered at Christ's second coming and then in verse six is this promise:

"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

Circumcision thus was a type of regeneration, of being born again, having a change of heart. Thus all ceremonial law had a spiritual meaning. Much of it pictured the separation which a Christian should observe. A Jew was not to yoke together an ox and an ass. A Jew was not to put on a mixed garment, part wool and part linen. A Jew was not to sow two kinds of seed in the same field. All this teaches that a true child of God should come out and be separate from unbelievers. The ceremonial law is not for us but the spiritual lesson is for us.

So in the matter of the Sabbath there are beautiful lessons for us and these spiritual lessons make it utterly impossible that Christians should be required to keep the ceremonial Sabbath on Saturday. This you will plainly see if you study prayerfully the following facts.

The Sabbath is a type of heaven. Seven in the Bible is God's number, the perfect or complete number. So the seventh day, a day of rest, would stand for that perfect rest in heaven. But six is man's number imperfect and less than God's number. The law commanded "six days shalt thou labour and do all thy work." That command is really a command for perfection. If a man works perfectly and

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## Saturday, the Jewish Sabbath

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does everything he ought to do, literally all of his work, then he has earned a day of rest. And if a human being works all of his life doing literally everything that he ought to do with no sin and no failure, then that person deserves heaven. All the Mosaic law sets a perfect standard. If anybody had perfectly kept the law then he would have salvation by his good deeds. Romans 10:5 tells us:

"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

Anybody who perfectly kept the law would be saved by the law. One who never did wrong would need no forgiveness, need no Sabbath, need no change of heart. You see that the Jewish Sabbath following six days of labor is a perfect picture of salvation by works, salvation by keeping the law.

The only trouble about that is that it never did work. The law is good but man is sinful and therefore no man ever was saved by keeping the law. Romans 3:20 says, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." No one was ever saved by the law and so no one ever really earned his Sabbath. The law was given to give us a knowledge of sin, to show us our failure. Therefore when God completed His plan of salvation by giving His Son to die on the cross for us, saving men by grace and not by works, then the ceremonial law was all fulfilled and out of date. Now we do not need a Sabbath to picture heaven earned by good works. We need something to picture free salvation received by faith without works. Of course even in Old Testament times the only way people were saved was by faith but the law stood as a constant reminder that men were sinners.

Hebrews, chapter three and four, give us this interpretation and meaning to the Sabbath. Twice in chapter three the "rest" (literally Sabbath) of God is mentioned, and eight times in chapter four. Hebrews 4:9 and 10 say:

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

In the margin of my Bible the word rest is translated "keeping of a Sabbath." It is my recollection that the Greek record here is Sabbatoni, elsewhere translated Sabbath.

A blessed Sabbath of rest awaits the people of God. Some of us have already entered into God's rest and have peace and rest, a Sabbath in the heart. This is for those of us who have ceased from our own works and depended wholly on the work done by Jesus Christ. God finished His work in creation of the world and rested and we enter into God's riches by resting with God. Christ lived a perfect life, wholly without sin, and then paid for the sins of the whole world on the cross. Then He cried, "It is finished!" (John 19:30) and died. Thus any poor sinner who realizes that Jesus has done all the work necessary and so quits depending upon his own works and trusts wholly in the finished work of Christ may now enter into that sweet rest. Those of us who quit depending upon our good deeds, quit depending upon keeping the law and so receive Christ alone as our righteousness — we have heaven in our hearts today!

Here comes in then the blessed meaning of our Lord's day, Sunday, the first day of the week. If a

Jew, after six days of hard work trying to keep the law, trying to save himself by good works, rested on the seventh day, Sabbath, picturing heaven earned by a righteous and perfect life, then what kind of a day should Christians have? Jesus rose on the first day of the week. So every child of God whose salvation is already finished on the cross, everyone who is not depending upon himself but depending upon the blood of Christ to pay for sin and on the righteousness of Christ, ought to picture his rest on the first day of the week. I rest on the first day of the week to show that I am already saved without works, saved by grace. I rest on the first day of the week to show that I have already ceased from my own works. Then I work the rest of the week to show that I am working for Christ out of love and because He has already saved me. I am not working to get saved, I am working because I am already saved.

Now the observance of the Lord's day, Sunday, is not a matter of command. New Testament Christians did it voluntarily. If we observe the Lord's day, we, too, should do it voluntarily, not as a matter of law or command, not as a Sabbath like the Jews had, when a man would be stoned for picking up sticks and when it was sin to even build a fire in the house on Saturday. For New Testament Christians the only real Sabbath we have is in the heart.

In the Old Testament the Jewish Sabbath was primarily a day of physical rest. It was not especially a day of worship or praise. But our Lord's day, Sunday, the day Christ arose from the dead to justify all who believe in Him, is not primarily a day of physical rest, but primarily a day of worship and praise, a day of spiritual rest and blessing. I believe it is proper for Christians to make Sunday a holy day as far as possible, not a day of law, but a day of grace. But the real keeping of Sunday which is pleasing to God is that in the heart we should rejoice, ceasing from our own works and depending wholly on Christ for salvation.

We see then how, beyond any doubt, the Old Testament Sabbaths, the ceremonial Sabbaths, were nailed to the cross of Christ. They were, Colossians 2:16, 17 tells us, "a shadow of things to come." The thing which they fulfilled was Christ and the salvation that He brings. In that sense, Christ, in His life and death, fulfilled all the ceremonial law.

One who trusts in Christ, enters into rest now, ceasing "from his own works" (Hebrews 4:10). We have heaven now in our heart, we who have trusted wholly in Christ. We are already entered into sweet rest in the spirit.

Yet Hebrews 4:9 says that "There remaineth therefore a rest to the people of God." There is another rest awaiting the child of God: there is a very real and blessed heaven where the saints shall rest from their labors.

This double rest, rest in the first of life by trusting in Christ, and then the blessed rest at the close of life in heaven, is beautifully pictured by two special Sabbaths of the Jewish ceremonial law. I refer to the two Sabbaths of the Feast of Unleavened Bread described in Exodus 12:15, 16, which say:

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whatsoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in

the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them save that which every man must eat, that only may be done by you."

Just preceding this passage is given in detail the ordinance of the Passover lamb, a male lamb of the first year without spot or blemish was to be killed in the afternoon and the blood was to be placed on the door posts and the lintels of the doors of the houses where the Jews dwelt in Egypt. Then the lamb was roasted over the fire and after sundown (when the Jewish day began) they were to eat that lamb, eat all of it. If any remained it was to be burned. Then the death angel was to pass over Egypt that night and in any house where there was no blood upon the door, the first-born son must die! God said, "When I see the blood I will pass over you!" That passover supper was given as an ordinance to the Jews to be observed annually. The passover lamb pictures Christ. First Corinthians 5:7 says, "For even Christ our passover is sacrificed for us." The blood on the door pictured a sinner safe behind the blood of Christ. To partake of the passover lamb pictured receiving Christ as Saviour. The lamb roasted with fire pictured Christ suffering from our sins. It was eaten with bitter herbs, picturing the sorrows of our Saviour in Gethsemane and on the cross. The lamb was roasted without water picturing that there was no alleviation of Christ's sufferings even as there is no water in hell. And not a bone of the lamb was to be broken, because Christ was to be crucified and not stoned, He was to have no bone broken.

The night the passover lamb was eaten, then began the feast of unleavened bread mentioned above. As the passover lamb pictured Christ our Saviour, our atoning substitute, even so the unleavened bread pictured Christ our daily food, our strength, our "Bread from Heaven." One needs to be saved just once but one needs daily strength and sustenance every day.

Notice the two Sabbaths in that week. As soon as they ate the passover lamb they entered into a Sabbath the first day of the seven. Exodus 12:16 says, "In the first day there shall be an holy convocation to you . . . no manner of work shall be done in them, save that which every man must eat, that only may be done by you." Just so a believer, when he has received Christ, God's passover lamb, and is safe under the blood, enters into a sweet rest. He does not work for salvation but he rests, depending wholly upon Christ. Here again the first six days of the seven picture man's life. In the first day of the six man enters into a rest, a heaven in the heart. Then at the end of the week, the seventh day, brings another Sabbath. That pictures the two rests that waits all who have trusted in Christ. We enter into rest when we receive Christ. Then all of our lives, after receiving Him, we should feast on the unleavened bread enjoying Christ's strength and blessing. And at the end of life we enter into that sweet rest that remains for the people of God!

Don't you see that the ceremonial law of the Sabbaths has for us a beautiful spiritual meaning? And don't you see that after Christ has been nailed to the cross and has risen again on the first day of the week it becomes impossible for a Christian to properly keep the Jewish Sabbath of Saturday which pictured a rest earned by good deeds, heaven gained by keeping the law?

The only people who would have you keep Saturday as a Sabbath according to the Jewish ceremonial law are those who do not understand the sweet and blessed teaching of the New Testament that salvation is by grace. The Galatian Christians to whom Paul wrote had fallen from the doctrine of grace and believed that they must be saved by keeping the law, by such matters as circumcision and observing days, the Sabbath.

In a revival at Sherman, Texas, in 1931, a dear woman came to talk with me. For many years she had been striving earnestly to keep the Sabbath on Saturday. In fact she had been trying to keep all the law. With trembling lips and with tears in her eyes she told me, "Brother Rice, I just can't do it. I am afraid I never will make it.

## ALL OF GRACE

(CONTINUED FROM PAGE 1)

if I had been perfectly just, and made an heir of God and a joint-heir with Christ; and yet by nature I must take my place among the most sinful. I, who am altogether undeserving, am treated as if I had been deserving. I am loved with as much love as if I had always been godly, whereas aforetime I was ungodly. Who can help being astonished at this? Gratitude for such favor stands dressed in robes of wonder.

Now, while this is very surprising, I want you to notice how available it makes the gospel to you and to me. If God justifieth the *ungodly*, then, dear friend, He can justify you. Is not that the very kind of person that you are? If you are unconverted at this moment, it is a very proper description of you; you have lived without God, you have been the reverse of godly; in one word, you have been and are *ungodly*. Perhaps you have not even attended a place of worship on the Sabbath, but have lived in disregard of God's day, and house, and Word — this proves you to have been ungodly. Sadder still, it may be you have even tried to doubt God's existence, and have gone the length of saying that you did so. You have lived on this fair earth, which is full of the tokens of God's presence, and all the while you have shut your eyes to the clear evidences of His power and Godhead. You have lived as if there were no God. Indeed, you would have been very pleased if you could have demonstrated to yourself to a certainty that there was no God whatever. Possibly you have lived a great many years in this way, so that you are now pretty well settled in your ways, and yet God is not in any of them. If you were labelled

### Ungodly

it would as well describe you as if the sea were to be labelled *salt water*. Would it not?

Possibly you are a person of another sort; you have regularly attended to all the outward forms of religion, and yet you have had no heart in them at all, but have been really ungodly. Though meeting with the people of God, you have never met with God for yourself; you have been in the choir, and yet have not praised the Lord with your heart. You have lived without any love to God in your

I do the best I can. I try to do everything right, but I'm always falling short somewhere and I have no peace. I just don't see how I can ever make it!" I told her that I thanked God she had come to see that she herself could not earn salvation. I told her that Jesus Christ had already earned salvation for us and that now if she wanted to enter into rest she must cease from her own work and trust in Christ. She begged me to come to her home. I did. She gathered about her her husband, grown sons and daughters with their husbands and wives, and for some hours I taught them the scriptures showing that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). How happy she was when she saw that she could now enter into sweet rest by trusting in Christ. Later I baptized her and thirteen of her family, who found that rest.

My dear reader, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is Christ" (Col. 2:16, 17). The shadows and types are already fulfilled. Christ has come, has died, and has risen again. Do not take the shadows but take the body they pictured; take Christ Himself!

And if there is one who reads this who does not have sweet peace then you may have it the moment you believe in Christ. You may enter into the rest of God. All you have to do is to "cease from your own works," that is, quit depending on your own righteousness and depend wholly on Christ. He died for you on the cross. If you receive Him, trust Him, then through Him you are counted as righteous and as having fulfilled all the law. Thus you may have now a Sabbath in your heart, sweet rest, and you will have a part in that rest that remains later for the people of God!

heart, or regard to his commands in your life. Well, you are just the kind of man to whom this gospel is sent — this gospel which says that God justifieth the *ungodly*. It is very wonderful, but it is happily available for you. It just suits you. Does it not? How I wish that you would accept it! If you are a sensible man, you will see the remarkable grace of God in providing for such as you are, and you will say to yourself, "Justify the ungodly! Why, then, should not I be justified, and justified at once?"

Now, observe further, that it *must be so* — that the salvation of God is for those who do not deserve it, and have no preparation for it. It is reasonable that the statement should be put in the Bible, for, dear friend, no others need justifying but those who have no justification of their own. If any of my readers are perfectly righteous, they want no justifying. You feel that you are doing your duty well, and almost putting heaven under an obligation to you. What do you want with a Saviour, or with mercy? What do you want with justification? You will be tired of my book by this time, for it will have no interest to you.

If any of you are giving yourselves such proud airs, listen to me for a little while. You will be lost, as sure as you are alive. You righteous men, whose righteousness is all of your own working, are either deceivers or deceived; for the Scripture cannot lie, and it saith plainly, "There is none righteous, no, not one." In any case I have no gospel to preach to the self-righteous — no, not a word of it. Jesus Christ Himself came not to call the righteous, and I am not going to do what He did not do. If I called you, you would not come, and, therefore, I will not call you under that character. No, I bid you rather look at that righteousness of yours till you see what a delusion it is. It is not half so substantial as a cobweb. Have done with it! Flee away from it! O, sirs, the only persons that can need justification are those who are not in themselves just. They need that something should be done for them to make them just before the judgment-seat of God. Depend upon it, the Lord only does that which is needful. Infinite wisdom never attempts that which is unnecessary. Jesus never undertakes that which is superfluous. To make him just who is just is no work for God — that were a labor for a fool; but to make him just who is unjust — that is work for infinite love and mercy. To justify the ungodly — this is a miracle worthy of a God. And for certain it is so.

Now look. If there be anywhere in the world a physician who has discovered sure and precious remedies, to whom is that physician sent? To those who are perfectly healthy? I trow not. Put him down in a district where there are no sick persons, and he feels that he is not in his place. There is nothing for him to do. "The whole have no need of a physician, but they that are sick." Is it not equally clear that the great remedies of grace and redemption are for the sick in soul? They cannot be for the whole, for they cannot be of use to such. If you, dear friend, feel that you are spiritually sick, the Physician has come into

(CONTINUED ON PAGE 4)

### Dr. Copeland Reports Fine Revival

Pastor Copeland of the Tabernacle Baptist Church, Waco, Texas, reports a fine revival with Pastor L. R. Shelton and the First Baptist Church of Algiers, Louisiana, with over 100 coming for baptism. Dr. Copeland begins a revival in his own church Monday night, May 1st. Dr. Copeland announces home coming day for Sunday, May 7, when all members, former members and friends are invited.

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## ALL OF GRACE

(CONTINUED FROM PAGE 3)

the world for you. If you are altogether undone by reason of your sin, you are the very person aimed at in the plan of salvation. I say that the Lord of love had just such as you are in His eye when He arranged the system of grace. Suppose a man of generous spirit were to resolve to forgive all those who were indebted to him; it is clear that this can only apply to those really in his debt. One person owes him a thousand pounds; another owes him fifty pounds; each one has but to have his bill receipted, and the liability is wiped out. But the most generous person cannot forgive the debts of those who do not owe him anything. It is out of the power of omnipotence to forgive where there is no sin. Pardon, therefore, cannot be for you who have no sin. Pardon must be for the guilty. Forgiveness must be for the sinful. It were absurd to talk of forgiving those who do not need forgiveness—pardoning those who have never offended.

Do you think that you must be lost because you are a sinner? This is the reason why you can be saved. Because you own yourself to be a sinner I would encourage you to believe that grace is ordained for such as you are. One of our hymn writers even dared to say—

"A sinner is a sacred thing;  
The Holy Ghost hath made  
him so."

It is truly so, that Jesus seeks and saves that which is lost. He died and made a real atonement for real sinners. When men are not playing with words, or calling themselves "miserable sinners," out of mere compliment, I feel overjoyed to meet with them. I would be glad to talk all night to *bona fide* sinners. The inn of mercy never closes its doors upon such, neither week-days nor Sundays. Our Lord Jesus did not die for imaginary sins, but His heart's blood was spilt to wash out deep crimson stains, which nothing else can remove.

He that is a black sinner—he is the kind of man that Jesus Christ came to make white. A gospel preacher on one occasion preached a sermon from, "Now also the axe is laid to the root of the trees;" and he delivered such a sermon that one of his hearers said to him, "One would have thought that you had been preaching to criminals. Your sermon ought to have been delivered in the county jail." "Oh, no," said the good man, "if I were

preaching in the county jail, I should not preach from that text. There I should preach, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.'" Just so. The law is for the self-righteous, to humble their pride; the gospel is for the lost, to remove their despair.

If you are not lost, what do you want with a Saviour? Should the shepherd go after those who never went astray? Why should the woman sweep her house for the bits of money that were never out of her purse? No, the medicine is for the diseased; the quickening is for the dead; the pardon is for the guilty; liberation is for those who are bound; the opening of eyes is for those who are blind. How can the Saviour, and His death upon the cross, and the gospel of pardon, be accounted for, unless it be upon the supposition that men are guilty and worthy of condemnation? The sinner is the gospel's reason for existence. You, my friend, to whom this word now comes, if you are undeserving, ill-deserving, hell-deserving, you are the sort of man for whom the gospel is ordained, and arranged, and proclaimed. God justifieth the ungodly.

I would like to make this very plain. I hope that I have done so already; but still, plain as it is it is only the Lord that can make a man see it. It does at first seem most amazing to an awakened man that salvation should really be for him as a lost and guilty one. He thinks that it must be for him as a penitent man, forgetting that his penitence is a part of his salvation. "Oh," says he, "but I must be this and that,"—all which is true, for he shall be this and that as the result of salvation; but salvation comes to him before he has any of the results of salvation. It comes to him, in fact, while he deserves only this bare, beggarly, base, abominable description, "ungodly." That is all he is when God's gospel comes to justify him.

May I, therefore, urge upon any who have no good thing about them—who fear that they have not even a good feeling, or anything whatever that can recommend them to God—that they will firmly believe that our gracious God is able and willing to take them without anything to recommend them, and to forgive them spontaneously, not because they are good, but because He is good. Does He not make His sun to shine on the evil as well as on the good? Does He not give fruitful seasons, and send the rain and the sunshine in their time upon the most ungodly nations? Ay, even Sodom had its sun, and Gomorrah had its dew. O friend, the great grace of God surpasses my conception and your conception, and I would have you think worthily of it. As high as the heavens are above the earth; so high are God's thoughts above our thoughts. He can abundantly pardon. Jesus Christ came into the world to save sinners: forgiveness is for the guilty.

Do not attempt to touch yourself up and make yourself something other than you really are; but come as you are to Him who justifies the ungodly. A great artist some short time ago had painted a part of the corporation of the city in which he lived, and he wanted, for historic purposes, to include in his picture certain characters well-known in the town. A crossing-sweeper, unkempt, ragged, filthy, was known to everybody, and there was a suitable place for him in the picture. The artist said to this ragged and rugged individual, "I will pay you well if you will come down to my studio and let me take your likeness." He came round in the morning, but he was soon sent about his business: for he had washed his face, and combed his hair, and donned a respectable suit of clothes. He was needed as a beggar, and was not invited in any other capacity. Even so, the gospel will receive you into its halls if you come as a sinner, but not else. Wait not for reformation, but come at once for salvation. God justifieth the ungodly, and that takes you up where you now are: it meets you in your worst estate.

Come in your *deshabille*. I mean, come to your heavenly Father in all your sin and sinfulness. Come to Jesus just as you are, leprous, filthy, naked, neither fit to live nor fit to die. Come, you that are the very sweepings of creation; come, though you hardly dare to hope for anything but death. Come, though

despair is brooding over you, pressing upon your bosom like a horrible nightmare. Come and ask the Lord to justify another ungodly one. Why should He not? Come along with you; for this great mercy of God is meant for such as you are. I put it in the language of the text, and I cannot put it more strongly: the Lord God Himself takes to Himself this gracious title, "Him that justifieth the ungodly." He makes just, and causes to be treated as just, those who by nature are ungodly. Is not that a wonderful word for you? Reader, do not rise from your seat till you have well considered this matter.

(Editor's Note)

Sinner, won't you today admit you are a guilty sinner before God, and come to Him for pardon and salvation and blessing? He will receive you if you will just come.

Rev. John R. Rice  
207 South Beckley  
Dallas, Texas.

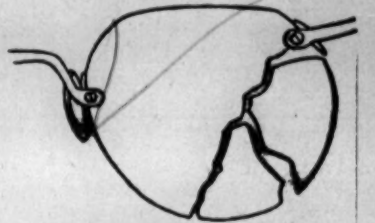
Dear Brother Rice:

Realizing I am a sinner, and believing that Christ died for my sins, I here and now trust Him to forgive all my sins, change my heart, and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour, and gladly mail this to let you know.

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